

THE
Door Open for Sinners,
AND THE
Duty of Saints
TO
Jesus Christ:

FITTED
To the Understanding of
the Meanest Capacity.

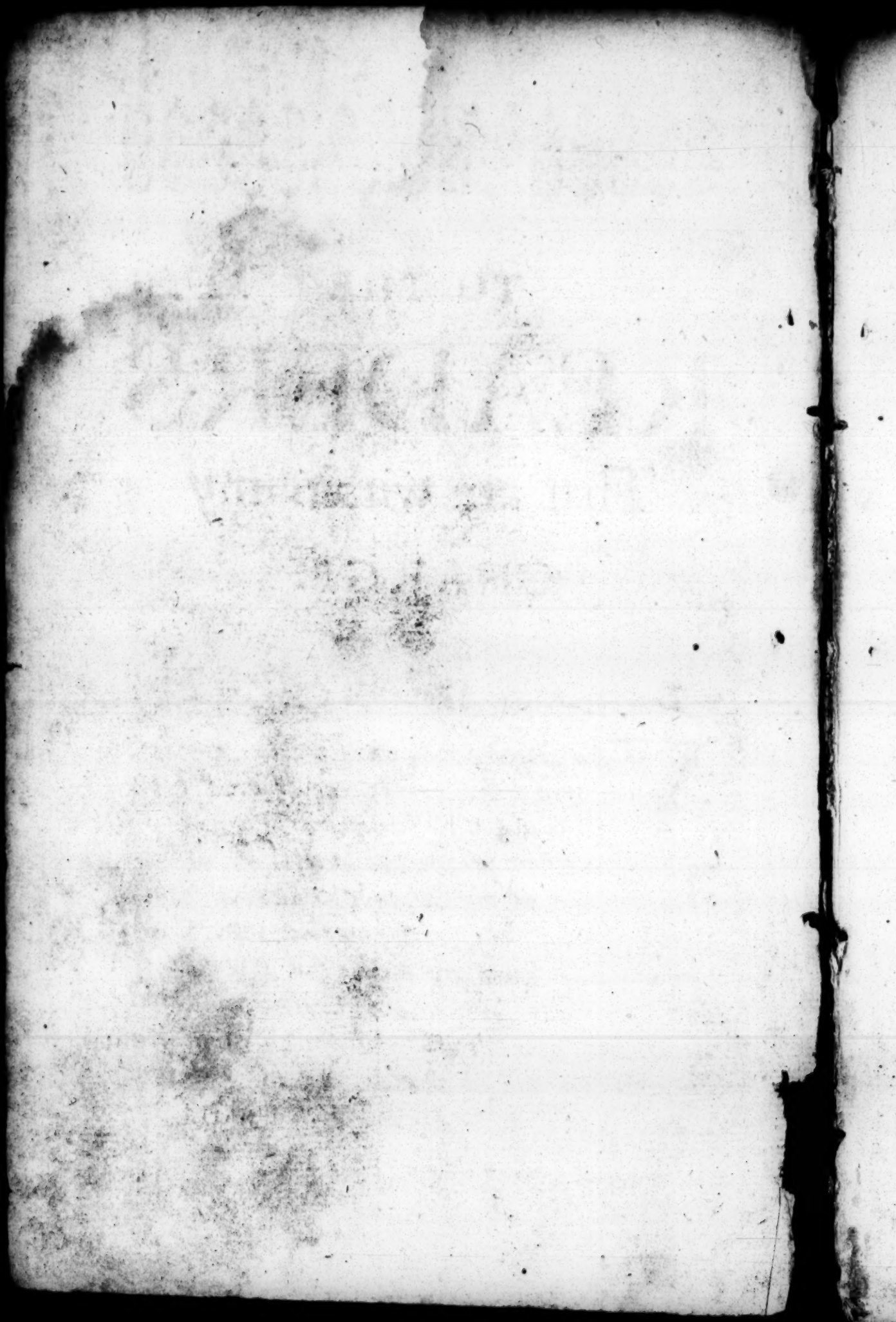
In a plain way of
QUESTION and ANSWER.

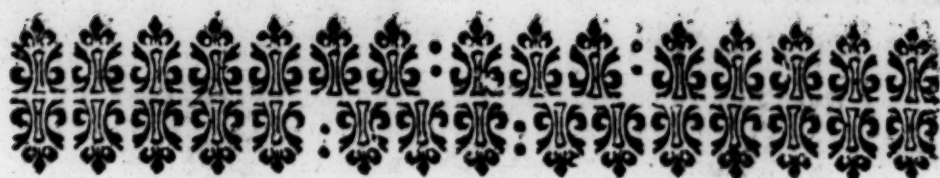
By EDWARD BUCKLER,
Preacher of the Gospel.

1 Cor. 2. 2. *I determined not to know any
thing among you, save Jesus Christ, and
him Crucified.*

1 Cor. 3. 2. *I have fed you with milk, and
not with meat, for hitherto ye were not able
to bear it, neither yet now are ye able.*

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Christophers-Church in Thredneedle-street, the
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TO THE
READERS
That are within my
CHARGE.

Dearly beloved Friends ;

YOU are a numerous people, amongst whom the Providence of God (for the space of five years last passed) hath set me to preach the Gospel of his Son. I have made it my business to intreat you in Christs stead, to be reconciled unto God ; whom I bless from my heart for any success that he hath given his Ordinances with you. But the harvest is great, and the labourer but one, (a weak, a very weak and

To the Readers.

an unworthy one) and many of you remain yet ungathered.

Two things in the course of my Ministry I have very much dwelt upon, and in both I have observed a great difficulty : One is to perswade you to seek after righteousness, life, and happiness, out of your selves, in Jesus Christ ; The other, that whatever you are in your selves, there you may find it ; the Gospel freely tendering the greatest sinners a gracious Saviour, and the emptiest soul a full Christ.

And because a continued discourse (in which these truths have been delivered unto you) might not possibly with ease enough get into some mens understandings, and might with too much slip out of most mens memories, I have drawn them into a plain, short, and familiar way; to provide against both.

You may not think that I leave this paper with, and commend it to you, as containing all that you ought, but as informing you of what you first and principally must know of the Mystery of Salvation by Jesus Christ. And that it may do your souls good (which is all the design it hath upon you) I shall, with it, commend unto you these few Directions.

1. Lay up the answer to every question in your memories, that you may have (at least the speculation) of every truth contained in it.

2. Turn

To the Readers.

2. Turn to every text of Scripture that is quoted, and see how it proves that for which it is brought.

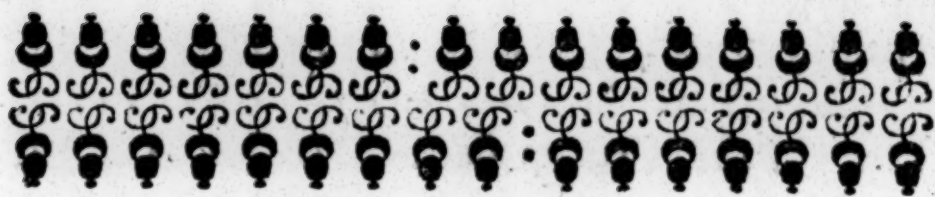
3. Get (if possibly you can) by heart, as well the Scriptures as the Answers, that these truths appearing to be the truths of Jesus Christ, they may come in with a divine authority upon your souls; which shall be the daily prayer of

Your Servant

in the Work of the

GOSPEL,

E. B.



THE
 Door Open for Sinners,
 AND THE
 Duty of Saints
 TO
 Jesus Christ.

Quest. **W** *H O made the World,
 and all Creatures in
 it?*

*Answ. a God ; who is b an Eternal,
 c Infinite, d Immutable, e Omnipotent,
 f Independent, g Holy, h Wise, i Just,
 k Gracious, l Spiritual m Being ; Distin-
 guished into n Father, o Son and p Holy
 Ghost,*

8 *The Door open for Sinners, and*
 Ghost, q each of which is with the other
 equally God. [a Gen. 1. 1. Act. 17. 24.
 b Psal. 90. 2. i Tim. 1. 17. c Job 11. 7,
 8, 9. Psal. 139. 7. &c. Jer. 23. 23, 24.
 d Psal. 102. 27. Mal. 3. 6. Jam. 1. 17.
 e Exod. 6. 3. Job 42. 2. Psal. 115. 3.
 f Exod. 3. 14. g Psal. 5. 4, 5. Isa. 6. 3.
 Hab. 1. 13. h i Tim. 1. 17. Psal. 104.
 24. Heb. 4. 13. i Job 34. 10, 11, 12.
 Psal. 145. 17. k Exod. 34. 6, 7. Psal.
 145. 8, 9. l Job. 4. 24. m Exod. 3. 14.
 n Eph. 1. 3. o Job. 3. 16. p Luke 11. 13.
 q Eph. 1. 3. Rom. 9. 5. Act. 5. 3, 4. i Job.
 5. 7.]

*Q. Which were the most excellent of all the
 Creatures that God made?*

Ans. Angels and Men.

*Q. Wherein did the excellency of Man con-
 sist?*

A. Mans excellency was in this, that
 God created him after his own Image,
 which consisted especially in his Original
 righteousness and holiness, and rendred
 him capable of serving and enjoying God.
 [r Gen. 1. 26. s Ephes. 4. 24.]

*Q. Was eternal happiness due unto man in
 his created condition, for that righteousness
 and holiness which God endowed him with-
 all?*

A. No

A. No otherwise then as God had engaged himself by Covenant to give it him, in case he obeyed the contents of that Covenant, as he threatned him with death in case of *t* Rebellion. [*t* Gen. 2. 17.]

Q. What were the contents of that Covenant?

A. That the Law, which God then gave Man, should be perfectly obeyed.

Q. What Law was that?

A. It was the summ of those ten Commandments which God afterward repeated to the *Jews*; so that, though in fewer words, and with less noise, *Adam* had as full a charge in the *u* Garden as *Israel* had from Mount * *Sinai*. [*u* Gen. 2. 17. * *Exod.* 20. 1, 2 &c.]

Q. Did God covenant with all mankind in covenanting with *Adam*?

A. Yes, for we were all in him, *Legally*, as in our representative; and *Naturally*, as in our common root.

Q. Did we keep this Covenant that God made with us, or did we break it?

A. We did *x* break it almost as *y* soon as we entred into it. [*x* Gen. 3. 6. *Eccles.* 9. 27. *y* *Psal.* 49. 12.]

Q. What case are we in by reason of this breach.

A. We

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A. We are all *z* sinners, and so subject to all that sin deserves, the *a* Curse of the Law, the *b* Wrath of God, and *c* Eternal damnation. [*z* Rom. 3. 9, 10. &c. Rom. 5. 12. *a* Gal. 3. 10. *b* Eph. 2. 3. *c* Rom. 6. 23.]

Q. What way is there now for you (as the case now stands) to be delivered from all this, and to be brought into a condition of Grace and life ?

A. I must believe in the Lord Jesus Christ, and I shall be saved, *Act.* 16. 31.

Q. Are you sure that if you believe, you shall be saved ?

A. I am sure of it ; forasmuch as the Gospel *d* all along holds out Salvation by Christ in a way of believing. [*d* John 3. 14, 16. *Acts* 13. 39. Rom. 3. 28.]

Q. What is it to believe ?

A. To believe, is *e* to receive, and accept of Jesus Christ, as he is *f* Freely tendered in the Gospel *g* to sinners, and to *b* trust in him only for Life and Salvation. [*e* John 1. 11, 12. Job. 5. 43. Col. 2. 6. 1 John 5. 12. *f* Isa. 55. 1. John 3. 14. Apoc. 22. 17. *g* Mar. 2. 17. *h* Psalm 2. 12. Eph. 1. 13.]

Q. But have you any ground to think that Christ doth belong unto you ?

A. The

A. The Gospel doth not any where say the contrary, and it offers Christ indefinitely to *i* all that are within the sound of it, and consequently to me also. [*i* *Mar.* 16. 15. *Isa.* 55. 1. *Apoc.* 22. 17.]

Q. But are you sufficiently prepared, and duly qualified to receive Christ?

A. I know my self to be a *k* sinner, and in a lost condition, and I see nothing to the contrary in the Gospel, but that this is enough. [*k* *Mark* 2. 17. *l* *Luke* 19. 10. *l* *Tim.* 1. 15.]

Q. Do you think that Christ is tendered in the Gospel to Sinners, as Sinners?

A. I do think so, and hope upon sufficient grounds.

Q. What grounds I pray you?

A. Under that notion is Christ tendered to me in the Gospel, under which I have *m* need of him; now I have need of Christ meerly as a sinner; I have need of a *n* Saviour as lost, of a *o* Physitian as sick, of a *p* Fountain opened as unclean, of *q* Life, as dead in Trespases and sins. [*m* *Heb.* 7. 25. *Mar.* 2. 17. *n* *Luke* 19. 10. *o* *Mar.* 2. 17. *p* *Zach.* 13. 1. *q* *John* 14. 6. *l* *John* 5. 12. *Eph.* 2. 1.]

Q. What other grounds have you?

A. Christ

A. Christ must be offered unto me, either as a sinner, or as righteous, or as a middle person between both : Now such middle persons there are none ; the righteous have Christ already, how came they else to be righteous ? It remains then, that Jesus Christ is offered to me as a sinner.

Q. *It's possible it may be neither so, nor so; for do you not find in the Gospel, that Christ is tendered to sinners so and so qualified, disposed, and fitted to receive him ?*

A. Christ doth not find sinners fit, but makes them so, and I find no previous dispositions or preparations required in the Gospel, which I must necessarily have wrought in me, before I may lay hold upon Christ as mine.

Q. *Must you not be humbled for your sin before you may believe ?*

A. 1. I may be humbled to a great degree of Humiliation, and yet never come to believe at all.

2. Such sinners as have been humbled, and afterwards have believed, were not entertained of Christ, because humbled, but because sinners. For,

3. Some Sinners have been entertained by Christ, of whose being humbled before
we

we hear nothing in the Gospel, but much to perswade us to the contrary, but in coming they were.

4. Humiliation (or what ever else I am capable of) before believing, is *t* a sin :
[*r* *Mat.* 27. 4, 5. *f* *Acts* 9. 3, 4, 5, 6. *Acts* 26. 13, 14, &c. *Acts* 16. 14. *t* *Titus* 1. 15.

*Q. But is not thirsting after Christ necessarily pre-required? Must not a sinner * thirst before he come? [* Isa. 55. 1. Apoc. 22. 17.]*

A. Those Scriptures, where such as thirst are invited, are not to be expounded of thirsting for Christ, but of thirsting for happiness, without pitching upon Jesus Christ for it; and so they are directions whither such as thirst should come, not limitations, that none shall come but such as thirst.

Q. What reason can you give of this Exposition, that it was not a thirsting for Christ?

A. There is reason enough in the text it self, (*Isa.* 55. 1, 2.) they thirsted for happiness in that which they laid out and laboured for, which was not Christ, for he is bread, and doth satisfie.

Q. But after whatever the thirsting be, is it
not

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not a condition upon which Christ is tendered?

A. By no means; for that Christ should be tendered upon any condition at all, is not so suitable to the Free-Grace of God, who *u* loves us freely *x*, gives us Christ freely, *y* saves us freely. [*u* Rom. 9.11. *x* Joh. 3.16. *y* Rom. 6.23. Eph. 2.8. Tit. 3.5.

Q. But however may not thirsting be lookt upon as a necessary disposition, without which a sinner ought not to believe, or to lay hold upon Christ as his?

A. If it should be lookt upon as such a disposition, there would follow divers absurdities.

Q. What absurdities would follow?

A. It would follow that there be some universal commands of God which some men ought not to obey; for that sinners should believe is an *z* universal *a* command of God. [*z* Mar. 16.15. *a* 1 John 3.23.]

Q. What too?

A. It would follow, that (at least) in some men that hear the Gospel, unbelief is no sin, contrary to Joh. 3.19. Mat. 23.37. John 5.40.]

Q. What absurdity else would follow?

A. It would also follow, that to some men (to whom Christ is tendered) to believe is not duty, or if it be, they may take

take time to perform it.

Q. But suppose a sinner not thirsting ought to believe, yet, is not thirsting such a disposition without which he cannot believe?

A. No, God can and *b* many times doth give in Faith and Christ without such a pre-disposing of the sinner. [*b Isa. 65. 1. Rom. 10. 20.*]

Q. Have you any examples of it in the Gospel?

A. Yes, the example of *c* Matthew, *d* Zachens, *e* Paul, *f* Lydia, the story of whose conversion is so set down, that we have a warrant to conclude that their faith in Christ was preceded by their thirsting after him. [*c Luke 5. 27, 28. d Luke 19. 5, 6, 10. e Acts 9. 3, 4. 1 Tim. 1. 13, 14, 15, 16. f Acts 16. 14.*]

Q. Is it your opinion then that Christ is tendered to an empty soul?

A. Yes, to an empty Soul, as to any thing that is good, and this plainly held out in the Gospel *g* which declareth all our good to come in with *h* Christ, who is a *i* full Christ, that he may supply *k* us. [*g Isa. 55. 1, 2. Apoc. 3. 17, 18. h Eph. 1. 3. John 15. 5. 1 John 5. 11, 12. i Col. 1. 19. Col. 2. 10. k John 1. 16.*]

Q. Do you think that any sinner (suppose a
no-

16 *The Door open for Sinners, and
notorious whoremonger, drunkard, &c.) when
Christ is preached to him, ought to believe, and
to lay hold upon him ?*

*A. Yes, and if such a one do not believe,
it is his sin.*

Q. How do you prove that ?

A. I prove it by these arguments :

1. Christ is tendered to the *l* greatest of
sinners, yea, even to *m* those that with
wicked hand did crucifie and slay him.

[*1 Tim. 1. 15. m Acts 3. 15, 25, 26.]*

2. When Christ is tendered, the charge
is to receive him *n* presently. [*n Psal. 2.
10, 12. Psal. 95. 7. Heb. 3. 7, 15. Heb.
4. 7, 11.]*

3. Whatever may be a reason why a
great sinner should lay hold on Christ at
all, the same is a reason why he should do
it presently.

*Q. Have such sinners any encouragements
from the Gospel to come to Christ ?*

A. Yes, very many, and very sweet ones.

*Q. Can you give me an account what those
many and sweet encouragements are ?*

*A. This is one, that such great and no-
torious sinners have been graciously enter-
tained of Christ heretofore, as Zacheus,
Paul, Magdalen, &c.*

Q. What is a second encouragement ?

A. That

A. That such and others *n* indefinitely are still invited to come unto Christ, and many arguments are used to make the invitation take. [*n* *Isa.* 55. 1. *Apoc.* 22. 17.]

Q. What arguments are they?

A. That they shall find *o* Rest unto their Souls, they shall have *p* Pardon, *q* Peace, *r* Eternal Happiness, *s* no condemnation. And that until they do come to Christ, they are *t* dead, and the wrath of God abides upon them. [*o* *Mat.* 11. 28, 29. *p* *Acts* 13. 39. *Eph.* 1. 7. *q* *Eph.* 2. 14. *Rom.* 5. 1. *r* *John* 3. 16. *s* *John* 5. 11, 12. *t* *Rom.* 8. 1. *Ephef.* 2. 1. *John* 5. 40. *John* 3. 36.]

Q. What is a third encouragement?

A. That Jesus Christ did never yet cast out any sinner that did come unto him, and hath assured us that he never will, *John* 6. 37.

Q. Is there no other encouragement beside these?

A. Yes, this is another, and a great one, that Jesus Christ is abundantly *u* able, and hath declared himself exceeding willing to save sinners, yea, the greatest. [*u* *Heb.* 7. 25.]

Q. Whereby doth the willingness of Christ to save sinners so exceedingly appear?

A. It appears as many ways as it is possible to have a willingness to any thing discovered — in particular,

By his { 1. *Expressions.*
 2. *Affections.*
 3. *Actions.*

Q. By what expressions of his doth his willingness to save sinners appear?

A. By his x importunity in calling upon us to believe in him for Salvation, and his y Complainings of us when we refuse so to do. [x Cant. 5. 2. Apoc. 3. 20. y Mat. 23. 37. Job. 5. 40. Esa. 65. 2.]

Q. By what Affections of his doth Christ declare his willingness to save Sinners?

A. By his ardent z longings to accomplish the work of our Salvation; by his a Joy when we accept of it, and by his b Grief when we refuse it. [z Luke 12. 50. a Luke 15. 5, 9, 20, 23. b Mar. 3. 5.]

Q. By what Actions of Christ is his willingness to save Sinners discovered?

A. By his willingness to come down c from Heaven, and making the Salvation of Sinners his d great business into the world,

world, and by his willingness *e* to suffer what their sins deserved when he was upon the earth. [*c* John 16. 28. Heb. 10. 7. d 1 Tim. 1. 15. Mat. 20. 28. Luke 19. 10. John 10. 10. *e* John 10. 18. Phil. 2. 7.]

Q. You have given me a sufficient account of the free tender of Jesus Christ in the Gospel to every sort of Sinners, and of the encouragement they have to come unto Christ for Salvation — I would now know of you, that since we are by nature in a state of damnation, how comes it to pass that there is this way (of life and happiness by Christ) yet left us ?

A. We are indebted for it to the *f*. Eternal and free love and favour of God, who *g* ordained us to it before the World began. [*f* Job. 3. 16. 1 John 4. 9, 10. *g* Ephes. 1. 4, 5. 1 Thes. 5. 9.]

Q. Are all Sinners ordained to life in and by Christ ?

A. No, some in justice are passed by. [*Rom.* 9. 13, 22. *Jude* 13.]

Q. May not this discourage you as to believing in Christ ?

A. No ; it ought not to discourage me, for as much as God tendereth Christ to all, but doth not discover their particular reprobation to any.

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Q. But how can it stand with God's justice to save you by Christ, since the wages of your sin is death?

A. Very well; because this wages was willingly received by Christ, and so justice is fully satisfied by him our surety, although not by us sinners who are the principals. [h John 10. 18. Esa. 53. 5. 1 Cor. 15. 3. i Mat. 3. 17. k Heb. 7. 22.]

Q. Was Jesus Christ then a man, that he was capable of suffering and dying?

A. Jesus Christ was Man. [John 1. 14. Heb. 2. 14, 15, 17.]

Q. Had he no sins of his own, that he could be accepted to suffer for the sins of others?

A. Jesus Christ was free from all Sin, both l Original and m Actual. [l Luk. 1. 35. m Mat. 3. 15. Heb. 7. 26. 1 Pet. 2. 22.]

Q. Could the sufferings of one man (how sinless and holy soever) satisfy God's justice for the sins of so many?

A. If Christ had been only Man, he could not have done it, but Christ was also n God as well as Man, which made his sufferings of an o infinite value. [n John 1. 1. Rom. 9. 5. o Act. 20. 28.]

Q. How do the sufferings of Christ become yours?

A. By God's free and gracious imputation.

tation. [2 Cor. 5. 21. Rom. 3. 24, 25.]

Q. But is there nothing required to Salvation, but that sin be suffered for ?

A. Yes ; an absolute and a perfect p Righteousness, which is also in q Christ, and in r none else, and it is in Christ for s us, God graciously imputing it unto us. [p 1 Cor. 6. 9. Rom. 5. 17. q Mat. 3. 15. Heb. 7. 26. 1 Pet. 2. 22. r Eccles. 7. 20. f 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9.]

Q. Can you believe in this Christ, and so partake of the benefits that come by him, upon your own strength ?

A. No ; t Faith is the gift of God. [t Jam. 1, 17. Eph. 2. 8. Phil. 1. 29. Aēs 18. 27.]

Q. Why then is the Gospel Preached, and why are sinners by it called upon to believe ?

A. Because the same Gospel which God appoints to call upon sinners to believe, is God's ordinary u Instrument to work faith in them. [u Rom. 10. 17. Joh. 5. 25.]

Q. What place hath Faith in the business of your Salvation, and in what sense is it said to justify ?

A. Faith is only an Instrument of God's forming in us, and is said to justify us only in a relative sense, as it apprehends

22 *The Door open for Sinners, and*
Christ, and no otherwise. — Our life and
happiness being in the object, not in the
act, in Christ, not in believing.

*Q. Do you think you do well to lay the whole
work of your Salvation thus upon the Free
Grace of God in Christ?*

*A. I know I do well, because the Gospel
lays it x all there; and whosoever doth
not seek Salvation in this y way, shall ne-
ver find it. [x Acts 4. 12. 1 Cor. 3. 11.
y John 14. 6.]*

*Q. What if a wicked man give over his sin-
ful courses, (as to be drunk no more, swear no
more, &c.) will not this save him?*

*A. No, it will not; for were it possi-
ble for a man to sin but once, and ever af-
terward to live as innocently as Adam be-
fore his fall, yet would not this save him.*

Q. What is your reason for this?

*A. My reason is, because that one sin
deserves z Hell, and shall not be remitted
without a satisfaction. [z Rom. 6. 23.
Gal. 3. 10. a Exod. 34. 7.]*

*Q. But if a sinner forsake his sins, and
withall heartily repent him of them, is it not
enough to save him?*

*A. It is not; for a man not brought to
Christ, is yet under the b first Covenant,
(that of Works) where all the repen-
tance*

tance in the world goes for nothing.
[b Gal. 4. 24.]

Q. How do you prove that Repentance under the first Covenant, and consequently that the Repentance of a Man out of Christ, goes for nothing?

A. Because true and acceptable repentance is a Grace of the *c* Gospel. The Law gives no grace to repent, it makes no promise to repentance; yea, it gives not the least space to repent, the *d* Tenor of it is, Sin and dye. [c Acts 5. 31. Ezek. 36. 26. Zach. 12. 10. d Gen. 2. 17. Jude 6.]

Q. Suppose then that men cannot come up as high as to believe, is it all one, whether they be Drunkards or Sober, Covetous or Liberal, &c?

A. As to their Eternal Condition it is all one, for to come short of Christ is to come short of *e* Salvation; yet have we ground to *f* believe, that the greatest sinners shall have in Hell the greatest torments. [e Acts 4. 12. f Mat. 11. 22, 24. & Mat. 23. 14.]

Q. But what if a man do not only leave his sins, but doth also set himself to perform good duties, shall not such a one be saved without believing?

A. No ; because no performance of an unbeliever can be *g* good ; the Tree must be good, or else the *h* Fruit cannot, and no man is a good Tree, but he that is ingrafted into *i* Christ, who is our *k* Life ; and all works that do not flow from this Life are dead works. Moreover, if the works of such men were good, yet they do not make amends for former sins, which put them under the *l* curse. [*g* *Tit.* 1. 15. *h* *Mat.* 7. 18. *Mat.* 12. 33. *i* *Isa.* 61. 3. *John* 15. 2, 4. *k* *Col.* 3. 4. *l* *John* 5. 12. *l* *Gal.* 3. 10.]

Q. May we not then endeavour after Life and happiness by our own performances ?

A. By no means : For as we shall never attain unto it in this wrong *m* way, so it seems to render us more incapable of attaining it in the right way (which is *n* Christ) than other *o* sinners. [*m* *Rom.* 3. 20. *Rom.* 8. 3, 4. *n* *Rom.* 8. 3, 4. *John* 14. 6. *o* *Rom.* 9. 30, 31, 32. *Rom.* 10. 3. *Mat.* 21. 31.]

Q. Well, the works of natural men being excluded from being causes of Salvation, what say you to the Duties and good Works of the Saints ? Do you exclude them also ?

A. Yes, I exclude the best duties of the
Saints

Saints themselves, who must first be saved, before they can do any *p* good duty. — Neither are the performances of the Saints *q* perfectly good, nor *r* properly their own, nor *s* beneficial to God, nor proportionable to that *t* exceeding great reward which they shall receive. [*p* *Mat.* 7. 18. *Eph.* 2. 10. *q* *Eccles.* 7. 20. *James* 3. 2. *r* *John* 15. 5. *2 Cor.* 3. 5. *s* *Job* 35. 7. *Job* 22. 3. *Psal.* 16. 2. *Rom.* 11. 35. *t* *Gen.* 15. 1.]

Q. Why then are believers so often pressed unto duties?

A. Not that by them they might in part, or in whole, procure their Salvation, there being many causes of the duties of the Saints, though this be none.

Q. Can you give me a distinct account what those causes are?

A. They may (I suppose) be considered under a Threefold relation,

Viz. To {
 1. God.
 2. Our Neighbours.
 3. Our selves.

Q. Why are the Saints to perform good Duties in relation to God?

A. They are to perform them,

That

- That {
1. Gods *u* glory may be advanced.
 2. His * Will obeyed,
 3. His *x* Free Grace honoured.
- [*u* *Mat.* 5. 16. *Joh.* 15. 8. *Phil.* 1. 11.
* 1 *Thef.* 4. 3. *x* *Titus* 2. 11.]

Q. Why ought the Saints to perform good Duties in relation to their Neighbours?

- A. That they may* {
1. Be profitable by their *y* example. [*y* *Tit.* 2. 7.]
 2. Gain upon those that be *z* without. [*z* 1 *Pet.* 3. 1.]
 3. Avoid *a* scandal. [*a* *Rom.* 2. 24.]
 4. Stop the *b* Adversaries mouths. [*b* 1 *Pet.* 2. 15. & 3. 16.]

Q. Why in relation to our selves?

- A.* {
1. That we may not {
 1. Defile *c* Gods Temple. [*c* 1 *Cor.* 6. 19.]
 2. Grieve *d* Gods Spirit. [*d* *Eph.* 4. 30.]
 2. That we may {
 1. Walk as *e* Saints ought. [*e* *Rom.* 8. 1. 1 *John* 2. 6.]
 2. Answer the end of our Election. [*f* *Eph.* 1. 4. & 2. 10]
 3. Have some evidence of our Faith, *g* besides what shines from its own light. [*g* *James* 2. 26.]

Q. If

the Duty of Saints to Jesus Christ. 27

Q. If Salvation be thus built upon the free Grace of God in Christ, will not men turn licentious, and wallow in sin, that Grace may abound?

A. As no men ought ^b to do it, so they that are indeed gracious ⁱ cannot. Christ in us being not only ^k the Hope of Glory, but the Fountain also of ^l Grace and Holiness; not only dying for us as a Priest, but also living in us, and ruling over us as a King. [^hRom. 6. 1. ⁱRom. 6. 2. 2 Cor. 5. 17. Titus 2. 11, 12. ^kCol. 1. 27. 1 ^lCor. 1. 30.]

Q. But what if men pretend to believe, and yet walk in the same sinful courses that other wicked men do, what is to be thought of such?

A. We have no warrant to think of them otherwise than as meer pretenders to faith in Christ ^m, for the Gospel doth not only assure us that our Salvation is ⁿ of Faith, that it might be by Grace, but it assures us also, that it is of a ^o working and lively Faith, that we cannot discover ourselves to be graceless. [^m 1 John 2. 6. ⁿ Rom. 4. 16. ^o James 2. 14, 17, 20, 24, 26.]

Q. I see you are competently acquainted with the Mystery of Salvation by Free-grace
m

28 *The Door open for Sinners, and
in Christ, tell me now what is the duty of such
persons who are brought into a condition of
Life and Happiness by it?*

A. It is their duty to obey from *p* the heart, whatever *q* shall appear to be the mind and will of God. [*p* Rom. 6. 17. *q* Matth. 6. 10.]

Q. Is it the mind of God that the Saints should do any duties at all? Doth not their condition of Grace in Christ set them above and beyond duties?

A. The Saints Triumphant are not above *r* Duties, much less are the highest of them that are yet Militant here below. [*r* Matth. 6. 10.]

Q. How do you make this good?

A. From the holy Scriptures, where we find that the end of our *s* Election, *t* Redemption, *u* Vocation, and of * Gods Free-Grace, in all the expressions of it towards us, is Duty and Service, as well as enjoyment, and that the Saints *x* are pressed to it. [*s* Eph. 1. 4. & 2. 10. *t* Luke 1. 74, 75. *u* Gal. 5. 13, 14. * *1* Thes. 4. 7. *x* Tit. 2. 11, 12. *1* Pet. 2. 9.]

Q. What should be the Saints great motive to set them upon the Duties which God hath commanded them?

A. The Incomprehensible *x* Love and
y Free-

y Free-grace of God in making them Saints, it being the way of the Gospel to fetch perswasions from z Mercy to Duty. [x Eph. 2. 4. John 3. 16. Apoc. 1. 5, 6. 2 Cor. 5. 14. y Eph. 2. 8. Rom. 3. 24. z Rom. 12. 1, 2. Eph. 5. 8. 1 Thes. 5. 4, 5, 6. &c. Eph. 4. 17, 20, 21, 22, 23. 1 Cor. 6. 20. 2 Cor. 6. 18. & 7. 1.]

Q. What rule must the Saints walk by in their obedience ?

A. By the Ten Commandments, or the Moral Law of God ; as it appears a to be the mind, and is in b the hand of Jesus Christ. [a Mat. 5. 19. b]

Q. How do you prove that the Moral Law of God ought to be a rule of life to believers under the Gospel ?

A. I prove it by the Doctrine of the Gospel it self, where the Law is not c abrogated, (as a Rule) but d confirmed by Christ and e his Apostles, who do f command the same duties, and forbid g the same sins which the Law doth, and the Gospel doth press us to aspire after conformity to the Law, both in h our affections, and i actions, and declares the breach of it to be k sin. [c Mat. 5. 17, 18. d Mat. 5. 19. e Rom. 3. 31. f Eph. 6. 1. Rom. 13. 9, 10. g Rom. 13. 9. i Thes. 4. 3. h Rom.]

30 *The Door open for Sinners, and*
h Rom. 7. 22, 25. i Psal. 119. 4, 5, 6. k Rom.
4. 15. l John 3. 4.]

Q. *What ought to be a believers utmost
end in all his duties and performances?*

A. The Glory of l God, [l Prov. 16.
4. l Cor. 10. 31. l Pet. 4. 10, 11.]

Q. *You said before (as I remember) that
the Gospel is Gods ordinary means to work faith,
and to bring Christ and the soul together ; but
when men are once in Christ, are they not a-
bove the use of this, and of all other Ordinan-
ces ?*

A. No : For as God is pleased to make
use of Ordinances to m convert Sinners,
so is he pleased by the same means to n
build up Saints, both to their o Comforts,
and p Duties ; to which purpose his Ordi-
nances shall continue in his Church q to the
end of the world. [m Rom. 10. 17. l Cor.
1. 21. n Ephes. 4. 11, 12. Acts 20. 32.
o Rom. 15. 4. p 2 Tim. 3. 16. q Eph. 4. 13.
Mat. 28. 20.]

Q. *What Ordinance is a believer especially
to wait upon God in, for his building up
and confirmation in Faith, and other Gra-
ces ?*

A. A believer is to wait upon God in
r Hearing, and s Reading his holy Word,
in t Private, and u Publique Prayer, in
the

the use of those Sacraments which are of
* Christs institution; and in x Holy con-
ference with such as are Godly wise.

[r 1 *Theff.* 5. 20. f *John* 5. 39. t *Matt.* 6. 6.
u *Acts* 16. 13. *Acts* 1. 4. * *Mark* 16. 16.
Luke 22. 19, 20. x *Luke* 24. 14, 15. *Mal.*
3. 16.]

FINIS.



19.9